



geschickel That General Conference Prophecy

In the General Conference Bulletin of 1922, No. 1, page 16, a statement is made by one of the most prominent speakers, under the heading of "An Appeal", which forms a basis as a prophecy under an effort to bring about a revival and reformation, it says:

"That during the next quadrennial period a supreme effort be made to bring about a great spiritual revival and spiritual reformation in all our churches throughout the world . . . And brethren, just that reformation must take place or we are doomed with the rest of mankind. We cannot survive without it."

And "Just such a reformation" is what all the reformers are hoping and praying for. We are more than willing to cooperate with any or all of God's people, wherever they may be found, that "The great reformatory movement seen among God's people" may be ushered in. Should the Lord place the burden of such a revival and reformation upon others, even of the leaders of the General Conference, we would rejoice to see a place where we could reach out to satisfy our hopes and longings. Whether within or without the organized channel of the Denominational work, such a reformation deserves a welcome, for this prophecy in the General Conference Bulletin tells us that "we are doomed with the rest of mankind. We cannot survive without it."

Time after time have the leaders attempted to bring about this so much needed reformation, but they have failed every time. Their sincerity to bring about the reformation without which they "cannot survive" we wish not to question. But this we desire to claim, that no reformation can come

without repentance for the wrongs done, and new promises before God to restore to sound principles the foundation of God's people.

We are told that "Reformation signifies a re-organization, a change of ideas, theories, habits, and practices." To expect a reformation so much needed, without a re-organization, a change of ideas, a change of theories, a change of habits, a change of practices, is futile.

Up to this hour we have looked in vain for such a reformation within the veil of the Denominational procedure, and would be under hopeless despair, were our eyes not lifted higher.

This reformation is to be among God's people. In other words, God's people will form "a re-organization, a change of ideas, theories, habits, and practices." This "revival and reformation are to do their appointed work," we are told, "even if it be over the heads of ministers and presidents." Test. Vol. 5: 369. "The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of His own choice, while He passes by the men to whom we have looked as those through whom light should come." — Test. to Ministers & Gospel Workers, p. 106.

The church of the living God is an appointed agency for the salvation of fallen humanity. Its original purpose will be carried out without fail. With all his darts, "the gates of hell shall not prevail against it." (Matt. 16: 18). This church, or "candlestick," (Rev. 1: 13, 20) has been many times removed from different organizations during the past few thousands of years, but

it, the church itself, stands as firm as a rock, and as faithful to humanity as heaven itself. Nothing has ever prevailed against it. Nothing ever will prevail against it.

APOTASY

The apostasy of any or all organizations will not prevail against the church of the living God. The God of heaven must not have this or that organization to finish His work on earth. Whenever any organization so apostatizes from the principles of heaven that the candlestick, the church, will have to be removed from them, with that removal of the church from them always goes a reformation, or re-organization. That organization once used as the holder of the church, or candlestick, may continue to claim the glory of the Lord, as many such organizations do, but the eternal watcher says, "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers." (Isa. 1: 21; Test. Vol. 8: 250.)

With regret and a sad heart do we disclose to our brethren and sisters the apostate condition of the once "faithful city." We have no personal griefs to display, or injuries to punish, in so doing, but our sole motive for calling to the sheep of the flock is the impelling force contained in the charge as watchmen on the walls of Zion. Eze. 33: 1-16.

"The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But THEY SEPARATED FROM GOD, yielded to the influence of the world, and THE LORD REJECTED THEM."—Test. Vol. 5: 82.

As far back as 1895 the Lord warned them against the laws and rules which were being made to bind the people of the Lord closer and closer to the commandments of men. The outcome of such laws and rules is also pictured to us, we may do no better than to quote a few lines:

"Laws and rules are being made at the centers of our work that will soon be broken into atoms. . . . If the cords are drawn much tighter; if the rules are made much finer; if men continue to bind their fellow laborers closer and closer to the commandments of men, many will be stirred by the spirit of God to break every shackle, and assert their liberty in Christ Jesus."—Review and Herald, July 23, 1895.

It is needless to say that this prophecy is being fulfilled before our very eyes. For the message of the hour is, "Arouse the people to see how far they have departed from the Lord's ordinances by adopting worldly policy and conforming to worldly principles. These have brought them into transgression of God's law."—Test. Vol. 6: 54.

That General Conference Prophecy has already come true, and they are doomed with the rest of mankind. They cannot survive. Because of their unfaithfulness, "the Lord rejected them," as candlestick-holder. He is passing by the men to whom our people are looking as those through whom light should come, and is revealing His power through instruments of His own choice. And "Because the Lord does not work according to their expectations and ideas, they will oppose the work."—Bible Training School, May, 1907.

The Lord will not be left without witnesses. Just because those who could have borne the standard in triumph to victory, but failed, that does not leave the Lord and His church with the gates of hell prevailing against it. "The Lord will raise up men to bear the message of truth to the world and to His people. If those in responsible position do not move onward in the opening providences of God, bearing an appropriate message for this time, the words of warning will be given to others who will be faithful to their trust. Even youthful Christians will be chosen to "Cry aloud and spare not." Isa. 58: 1."—Test. On Sabbath School Work, p. 56.

Could our God speak plainer than He has? Could He make His purposes clearer than He has? "What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard." Isa. 5: 4, 3.

Come out from among the old candlestick-holders my people, and be ye separate, that ye be not partakers of her sins, and that ye receive not of her plagues. Get into the church of the living God, which hath foundations, against which the gates of hell will not prevail. If the holder of the candlestick, apostatizes from this eternal foundation, the candlestick, the church, sails above all apostasy and clouds of darkness. Even though the gates of hell prevail against the once faithful holder of the church, the organization, the church is lifted from that apostasy by its true followers into a re-organization, or reformation. Thus it has ever been, and history will repeat itself.

To the sheep of the flock, permit me to call. Make haste to find your place by the candlestick, the church of the living God. Look not to the right nor to the left, but upward you will find light.

Write into the office of your brethren for literature to help you on the way. Support the work by your means and prayers. Heaven is near you. Believe it. Say it. Sing it. Upon original principles of our faith, which are build upon unquestionable authority.

W. Reason.

gerdick

God Versus the World

Hath a nation changed their god, which are yet no gods? but my people have changed their glory for that which did not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that hold no water. Jer. 2: 11-13.

This message was given from God through the prophet Jeremiah, to the Jewish nation. They were His chosen people. To them had been given evidences of His divine favor. He had liberated them from bondage, opened up ways of deliverances for them, scattered their enemies, and brought fear upon all nations in that God was with them. Prophets were raised up in their midst to be God's direct representatives, and were given great and precious promises of God's favor and blessing if they would be faithful to Him. On the other hand, warnings were given that if they turned from following God, and obeying His laws, that their enemies should fall upon them, and scatter them. Thus it was, when they were obedient' no nation could stand before them, and they prospered whithersoever they went. Often they failed in their duty, but when they repented God again showed favor upon them. Whilst they allowed God to be their King, all was well; but at last they wanted a king like other nations about them, to rule them. They were told by Samuel, that if they chose a king what he would do for them (see 1 Sam. 8) but they despised the warning and said "Nay but we will have a king over us." Verse 19. And so Saul was chosen as king over Israel instead of God. They had changed their glory for that which did not profit. They had forsaken the fountain of living waters, the source of all blessings, and chose the broken cistern of this world that holds no blessing. Pride and avarice had filled their hearts, and slowly but surely they were turned to the gods of this world.

This estrangement from God brought them into bondage and suffering, and finally we find them crucifying the Lord of Glory, and being cast out as a hissing and scourge to all nations.

Surely such an experience should be a warning to all people lest they might be drawn aside by the allurements of the world, and be led to despise the leadings of God, or His prophets. Yet sad as it is to relate, nevertheless we are face to face with facts that prove that "History has repeated itself" in this day, and in the midst of a people that boast themselves to be the Israel of God in the world today. They declare they were the chosen people of God to carry "The Third Angel's Message" to all nations, kindreds, tongues, and peoples," and without doubt they were intended to do

a work as no other people could. God proved to them by signs and wonders and mighty deliverances that He was with them; and whilst they followed the leadings of His Holy Spirit, and the Messages of God through His servant Sister E. G. White, then great was the work accomplished. No people could stand before them and their work. Like ancient Israel they often erred, but God renewed His favor again upon their return to Him. But, alas, the time came when they despised the message of God, chose their own leaders, and so were soon found doing things that were contrary to the voice of God.

Like Israel of old, the decline may have been slowly, but it was certain. The Spirit of Prophecy which was their pride and glory, can now be not only spoken slightly of, but openly refused. The messages that were once their stay and surety, are now rejected, and cast aside as of no use. The warnings that once called them to repentance, are now disregarded and of no importance.

The Law of God, contained in the Decalogue, which they held up as the standard by which all shall be judged, and to which it was their duty to call the attention of all people; now they can afford to break deliberately. The Sabbath, which God has sanctified, and has placed as a memorial of His creative work, can now, say they, be broken without sinning against God, if the law of the land demands it. The sixth commandment "Thou shalt not kill," is no longer binding, so that if you kill as many as you like in time of war, it is no sin. They assume the power to grant you "Perfect liberty of conscience," to fit yourself to the demand of the law of the land for the sake of peace and harmony. (Vol. 5: 712, last paragraph.) Therefore they, too, have changed their glory for that which does not profit. Surely it is more profitable to do the will of God, than the will of man.

That the Seventh Day Adventist Denomination has sunk to this degree was proven conclusively during the Great War of 1914-1918, and also since that time. The action of the Leaders in sending the documents to the German War Department which resulted in 98% of our brethren there taking up arms, proves the depth to which they had fallen. That God was out of the reckoings is clearly shown by the fact that they could supply means to place sanatorium, Mission School, 250 pitched Tents, with a physician in charge, and a number of trained nurses, to care for 1,400 wounded soldiers, out of the Tithe and offerings of the people.

Tithe and church offerings is Holy money, given by the people for a Holy purpose, and this money does belong unto the Lord; yet these leaders could afford to use it for the furtherance of war. They exhort their people to bring in their tithe, lest they be

found to be robbing God, yet it seems by their actions that they are the gods that would be robbed.

Nor is this the whole of the matter. Not only did they commit 98 per cent of the people into the hands of war, but committed the remaining 2 per cent into the hands of the law, condemning them to be punished as enemies of law and order. Several died as the result of the punishment inflicted, and others endured severest suffering and ignomy. These leaders esteemed it an honor paid to them, when these dear brethren who stood true to the principles of truth were made to suffer. It seems too horrible and revolting to be true, and yet the facts are too well known to be disputed.

If the action of the German Leaders had been properly dealt with, it would have eased the situation somewhat, but instead their guilt was covered over, and not one effort was ever made to correct the error, but others who dared to face the facts were also disfellowshipped. Thus they tried to heal the hurt of God's people slightly saying "Peace, peace, when there was no peace." Jer. 8: 11.

When any people turns aside from following God, refusing His leadership, breaking His laws, despising His messengers and deliberately working contrary to His will, then there is only one inevitable result. Israel did not receive their rejection the moment they sinned, but in His mercy it was delayed, that they may have time to repent. Thus God to modern Israel delays the inevitable, but nevertheless, the blow will surely fall. The call is heard now in its ranks, and some are wise enough to heed it. But lukewarmness is the state of the Laodicean Church. So content are they in their position that they cannot realize their fallen state. Insensible to their condition. "I would they were cold or hot," says God, "but because ye are lukewarm and neither cold nor hot, I will spue you out of my mouth." Thus they seal their own destiny by their own condition.

What a sad state to be in. Face to face with such fearful consequences, and yet unconcious of it all. "Be zealous therefore and repent" is the message to all the people. With the call to repent He stands at the door and knocks, seeking admittance into His righteous place, but so secure and satisfied are they, and so busy with the man-made plans, that they have no time to heed the knocking at the door. "My spirit shall not always strive with man." Great as God's mercy is, yet there is a limit, but woe betides the people who find themselves outside. Let us therefore take the warning to our own hearts, and profit by the experiences of others.

"Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7.

—R. Roberts.

Letter Corner

Dear Brother Miller:

I am very glad that I had the opportunity to learn of this Reform Movement. I did look for this blessed day for a long time. It is true as we read in Phill: 6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

I have talked this matter over with our leaders, but they did keep me in the dark. But the same blessed Redeemer who once had called me, so wonderfully, out of the dark, to save me and my beloved family through the light of present truth, did point me to this well known name, International Missionary Society.

In 1924 the leaders laughed at me, when I related to them in one of our meetings one morning how I had seen in a dream this very name in Bright letters.

I was a Bible-worker that time, and was thrown out, they do not want to tell me why. I did remain a Church Elder until just this year, and because I said too much about the reform in the church, the members were made up against me. Still, they all love me.

I have much to write, but this not being my language, being a dutch representative, it is so difficult for me to write properly. But I know that you will excuse my mistakes.

I always did pray earnestly for some help from some place where people stand in the Day of the Lord. Every one in this church is against the testimonies. The Superintendent here hates the books of Sister White. And because I use them, they are against me, but a few members are not.

I was very glad when I read of those who were firm in the truth during the past war.

Hoping to hear from you, I remain your Brother in the blessed hope to meet Jesus with all who stand with Him according to the Law and the Testimonies.

Nico Beukes.

South Africa

SABBATH SCHOOL LESSONS

THE SUFFERINGS OF CHRIST FORETOLD

1. Lesson.....Sabbath, February 5, 1927

QUESTIONS

- 1.—What questions are asked in Isa. 53:1?
- 2.—How was Christ to come forth? Isa. 53:2, first part.
- 3.—Was Christ a beautiful looking personage? Isa. 53:2, last part.

NOTE: Our Saviour did not come to this world as a beautiful being, His form was not so handsome and graceful as other persons, and there was no beauty about Him that could be desired. We may look upon our Saviour as having plain features, yet tender-hearted, loveable, and most beautiful in character.

NOTE: The Father of all Power, had a reason for His son to come to us without beauty of person. Person is what the world sees and accepts, and God wants us to accept character regardless of person, through which only truth can be revealed. "God desires us to receive the truth upon its own merits, because it is truth." (Test. to Min. & Gospel Workers, P. 106) Had these Priests, Scribes, and Pharisees seen in Christ a beautiful, Kingly personage, they would perhaps have accepted Him, but they must learn to accept "truth upon its own merits, because it is truth," and not having learned this lesson, they rejected their Saviour. May we not follow their foot-steps.

- 4.—What was done with Christ? Isa. 53:3, first part.
- 5.—With what was Christ acquainted? Isa. 53:3, middle part.
- 6.—What did they hide from Christ? Isa. 53:3, last part. Ps. 22:6.

Sister E. G. White: "When he appeared in this world, it was without riches or splendor." Test. Vol. 1:286.

"He traveled on foot, teaching his followers as he went. His garments were dusty and travel-stained, and his appearance was uninviting." Test. Vol. 4:373.

"He was a man of sorrows, and acquainted with grief. They could not endure to be governed by His Sober, self-denying life. They wished to enjoy the honor which the world bestows." Early Writings, P. 160.

"Christ was a man of sorrows, and acquainted with grief. He endured the persecutions and contradiction of sinners; he was poor, and suffered hunger and fatigue; he was tempted by the devil, and his works and teachings called forth the bitterest hatred." Test. Vol. 4:379.

"The priests and elders of Jerusalem were not as ignorant concerning the birth of Christ as they pretended. The report of the angels' visit to the shepherds had been brought to Jerusalem, but the rabbis had treated it as unworthy of their notice..... pride and envy closed the door against the light.....It could not be, they said, that God had passed them by, to communicate with ignorant shepherds or uncircumcised Gentiles.....And they led the people to regard the interest in Jesus as a fanatical excitement. Here began the rejection of Christ by the priests and rabbis. From this point their pride and stubbornness grew into a settled hatred of the Saviour. While God was opening the door to the Gentiles, the Jewish leaders were closing the door to themselves." D. of A. Chapter 6, Par. 12 & 13.

7.—Whose griefs and sorrows did Christ bare? Isa. 53:4, 5.

8.—How was this fulfilled? Matt. 8:16-17.

Sister E. G. White: "His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the scarred feet, plead for fallen man, whose redemption was purchased at such infinite cost."—Great Controversy, p. 416.

9.—How many have gone astray? Isa. 53:6.

10.—How is this described by Paul? Rom. 3:23; Rom. 11:32; Gal. 3:22.

11.—How does Peter describe our condition? 1 Peter 2:25.

12.—Upon whom did God lay the iniquity of us all? Isa. 53:6, last part.

13.—What does this burden-bearer ask us to do? Matt. 11:28-30.

Sister E. G. White: "Tenderly He bade the toiling people, 'Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest upon your souls.'

"In these words, Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighted down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. 'The Lord hath laid on Him the iniquity of us all,' Isa. 53:6. He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart.—Desire of Ages, chap. 34, Par. 4 and 5.

THE SUFFERINGS OF CHRIST
FORETOLD (Continued)

2. Lesson Sabbath, February 12, 1927
QUESTIONS

- 1.—When Christ was oppressed, did He complain? Isa. 53: 7; Matt. 26: 62-63.
- 2.—Where else did they take Him to? Isa. 53: 8; John 18: 28.
- 3.—With whom did he make his grave? Isa. 53: 9; John 19: 38-42.
- 4.—What was not found in the mouth of Christ? Isa. 53: 9; 1 Peter 2: 22.
- 5.—To what standard will His people come to before He returns? Zeph. 3: 13; Rev. 14: 5.

NOTE: What a high standard we have before us. Christ was tempted in all points as we are, yet without sin. He can do just as much in us as we are willing to let Him do, both to will and to do of His good pleasure. Some of God's people in all generations reached such a standard as this, so that they walked with God. He will have just such a people now, in this generation, for they have learned to trust in the name of the Lord.

- 6.—What did it please the Father to do with Christ? Isa. 53: 10, first part.
- 7.—When the Father made Christ an offering for sin, what did He see? Isa. 53: 10, last part.

Sister E. G. White: "If we would be saved at last, we must all learn the lesson of penitence and faith at the foot of the cross. Christ suffered humiliation to save us from everlasting disgrace. He consented to have scorn, mockery, and abuse fall upon him in order to shield us. It was our transgression that gathered the veil of darkness about his divine soul, and extorted the cry from him as of one smitten and forsaken of God. He bore our sorrows; He was put to grief for our sins. He made himself an offering for sin, that we might be justified before God through him. Everything noble and generous in man will respond to the contemplation of Christ upon the cross."—Test. Vol. 4: 374.

- 8.—By Christ being made sin for us, what are we made toward God by this act? 2 Cor. 5: 21.
- 9.—How was Christ made sin for us? Gal. 3: 13.
- 10.—How was Christ made a curse for us? 1 Peter 2: 24; Deut. 21: 23; Gal. 3: 13.

NOTE: It pleased the Father to bruise Christ for us. Sin must be condemned in the flesh, (Rom. 8: 3) for it is contrary to the nature and character of God. Christ being made a sin-offering for us, in our place, He had to take the curse upon himself, that we might go free. The sinless being was cursed that the cursed beings might be made sinless. The guiltless Son of God became guilty for us, that we who were really guilty might become guiltless. The Holy being was bruised that He might become an offering for our sins, so that the

bruised beings might become Holy, without which no man shall see God. Thus Christ could see His seed which was promised to Him by the Father before the world was. 11.—As Christ travailed for His seed, was He satisfied? Isa. 53: 11, first part.

12.—What would Christ do by His knowledge, and how? Isa. 53: 11, last part.

Sister E. G. White: "Christ's redeemed ones are His jewels, His precious and peculiar treasure. 'They shall be as the stones of a crown,' . . . 'the riches of the glory of His inheritance in the saints.' Zech. 9: 16; Eph. 1: 18. In them 'He shall see of the travail of His soul, and be satisfied.' Isa. 53: 11."—Test. Vol. 6: 309.

13.—With whom will the Father divide Christ, and why? Isa. 53: 12.

Sister E. G. White: "The Saviour longs to manifest His grace and stamp His character on the whole world. It is His purchased possession and He desires to make men free, and pure, and holy. Though Satan works to hinder this purpose, yet through the blood shed for the world there are triumphs to be achieved that will bring glory to God and the Lamb. Christ will not be satisfied till the victory is complete, and 'He shall see of the travail of His soul, and shall be satisfied.' Isa. 53: 11. All the nations of the earth shall hear the gospel of His grace. Not all will receive His grace; but 'a seed shall serve Him; it shall be accounted to the Lord for a generation.' Ps. 22: 30."—Desire of Ages, pp. 993-994.

Sister E. G. White: "God could not do more for man than He has done in giving His beloved Son, nor could He do less and yet secure the redemption of man, and maintain the dignity of the divine law."—Test. Vol. 4: 418.

THE SEED OF CHRIST

3. Lesson Sabbath, February 19, 1927
QUESTIONS

- 1.—Who is requested to sing, according to our lesson? Isa. 54: 1, first part.
- 2.—Which of the two women had more children? Isa. 54: 1, last part.

NOTE: To understand these words of Scripture, we must go back to the time of Abraham, who believed God against natural possibilities. In Genesis 12: 1-7, we see that the Lord promised Abram the whole land. In Romans 4: 13, we find that this promise of the whole land was to be the whole world. In Genesis 12: 7, we see that Abram was to have a seed, who was to be heir to the promise. In Genesis 13: 16 we are told that God was to make the seed of Abram as the dust of the earth, so that if the dust could be numbered, then could the seed of Abram be numbered.

3.—What did Abram say to the Lord? Gen. 15: 1-3.

NOTE: Eliezer of Damascus, a steward of Abram, was blessed with a child to his

family, and Abram was grieved, because he could not see the blessing of a seed in his family.

4.—What did the Lord tell Abram? Gen. 12: 5-6.

5.—What woman is brought to view in Abraham's experience besides Sarah? Gen. 16: 1-3.

NOTE: The promise to Abraham and his seed, was sure, but as Sarah was barren, Abraham wanted to help the Lord to fulfill His promise, and with the request of Sarah took to himself Hagar.

6.—What took place in the family of Abraham now? Gen. 16: 4-6.

7.—When Hagar fled from the face of Sarah, what did the Angel do? Gen. 16: 7-9

8.—What did the Angel say Hagar's seed would be? Gen. 16: 10-16.

NOTE: The child Ishmael was born to Abraham by Hagar, and the promise was that this seed was to be multiplied exceedingly, so that it shall not be numbered for multitude. (Gen. 16: 10) Under the Ishmaelites, we are to understand the Mohammedan nation. These people claim Abraham as their father to this day.

9.—What did the Lord do with the name of Abram and Sarah? Gen. 17: 5, 15.

10.—What blessing was to come to Abraham through Sarah? Gen. 17: 16.

11.—How old was Sarah, and Abraham, and what did Abram do when the Angel told him of a child from Sarah? Gen. 17: 17.

NOTE: Abraham was a hundred years old, and Sarah was ninety years old, and for a child to be born to them, was impossible according to natural law. Abraham laughed at the idea.

12.—Whom did Abraham wish could live before the Lord as the promised seed? Gen. 17: 18.

13.—What did the Lord say to Abraham about that? Gen. 17: 19-22.

NOTE: Even though Ishmael was to be blessed and from him were to come twelve princes with a great multitude of people through him, yet the promise which the Lord made to Abraham was to come through Sarah and her son Isaac. The promise was to come, not through the works of Abraham and Hagar according to natural law, but through God according to a spiritual law. What was impossible according to natural law, that the Lord made possible through the law of endless life. that the promise might not be according to law, but according to grace and the power of endless life.

14.—Was Abraham justified because of works he had done to bring about the promise? Rom. 4: 1-3.

15.—How is the reward reckoned to him who thinks his working for the promise saves him? Rom. 4: 4.

16.—How is the reward reckoned to him who believeth the impossible according to natural law? Rom. 4: 5-8.

17.—How is this further expressed by Paul? Rom. 4: 9-22.

18.—For whose sake was this also written? Rom. 4: 23-25.

NOTE: How wonderful are the thoughts and workings of our Lord. They are past finding out. He makes promises, even contrary to natural law, and fulfills them on time. To believe the impossible according to natural law, if promised by our Lord, that makes us children of faith, and therefore children of Abraham. Gal. 3: 26-29.

THE SEED OF CHRIST (Continued)

4. Lesson Sabbath, February 29, 1927

QUESTIONS

1.—Who visited Abraham and Sarah in the plains of Mamre? Gen 18: 1-3.

2.—What was under consideration during this visit? Gen. 18: 9-15.

3.—Did Sarah in her old age bring forth a son? Gen. 21: 1-5.

4.—What did Sarah say about her laughing? Gen 21: 6-8.

5.—What did Sarah now see and request of Abraham? Gen. 21: 9-11.

6.—What did the Lord say about these two sons of Abraham? Gen. 21: 12-14.

NOTE: The Lord came to Abraham, and even though Sarah knew that the promise was that she should have a child, yet, it made her laugh when the angels again told Abraham about it. Isaac was born according to promise. Even though impossible according to natural law, but He who has made natural law, could over-rule such laws and bring about a thing that is not, that it may be. Believing this one thing, that God can make impossible things, possible, this makes us children of Abraham.

NOTE: Ishmael, the child from the bondwoman, mocked Isaac, the child of the free-woman. The child that came by Hagar through the work of natural law, cannot be heir with the child that came through Sarah according to spiritual law of promise. Therefore the bondwoman with her child must be cast out. All bondchildren must be cast out, for they cannot become heirs according to the promise. Rom. 4: 14-22.

7.—What does Paul ask of such as desire to work according to natural law? Gal. 4: 21.

8.—What experience does Paul take to illustrate law and grace? Gal. 4: 22.

9.—How was Ishmael born? Gal. 4: 23, first part.

10.—How was Isaac born? Gal. 3: 23, last part.

11.—What do these two women with their children represent? Gal. 3: 24.

12.—Whom does Hagar with her son represent? Gal. 4: 25.

13.—Whom does Sarah with her child represent? Gal. 4: 26, 28, 31.

NOTE: Hagar brought her child into the world through the works of man, ac-

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ording to natural law. Therefore, we find that Ishmael was born after the flesh, (Gal. 4: 23) as a natural consequence. All such must be governed by a natural law, and by a natural Jerusalem, something which they can reason out and such things which they can understand. (Gal. 4: 25) The faith of the bond-children, does not take hold of the promises of God, they must see something. Unless the law is written before them, and the city of Jerusalem is in sight, they have no God. For natural things they will fight, because they are carnally minded, and cannot see the spiritual things of our God.

NOTE: Sarah brought her child into the world through the works of God, according to spiritual law. Therefore, we find that Isaac was born after the promise, (Gal. 4: 23) as a spiritual consequence. All such must be governed by a spiritual law, and by a spiritual Jerusalem, something which they can believe upon the authority of the promise of God who "calleth those things which be not as though they were." (Rom. 4: 17; Gal. 4: 26) The faith of the free-children, takes a hold of the promises of God, and they see a law written within their heart, (Heb. 8: 10) and "a city which hath foundations, whose builder and maker is God." (Heb. 11: 10). These children of the free-woman, will not fight for natural things, but permit the Lord to have His way with them, as they fight the spiritual fight of faith in Him. To one of these two seeds we all belong, and we cannot belong to both

seeds at the same time, no more than we can receive sweet and bitter water at the same time from one well.

- 14.—What did the seed which was born after the flesh always do against the seed which was born after the spirit? Gal. 4: 29.
- 15.—What Scripture is therefore applicable? Gal. 4: 30; Gen. 21: 10.
- 16.—What other Scripture does Paul quote here? Gal. 4: 27; Isa. 54: 1.

NOTE: May we not be a castaway but may we all be of the seed of promise, by believing in Christ, the captain who can do such things as seem impossible to the natural man.

EDITORIAL

Apostasy is a diseased condition of the organism of the church, with but one remedy, "Gospel Order." A tract on this subject can be had for the price of five cents. Write to the office for it.

The Sabbath Watchman is a fearless messenger for truth and righteousness, to exalt the standard and give the call to come into line, and should be supported by every child of God.

The review of "The Seventh Day Adventist Denomination and War," is being reprinted with many additional facts. Manuscripts are now in preparation on various subjects, such as "The Seventh Day Adventist Denomination and Drugs." "The Seventh Day Adventist Denomination and Pagan and infidel Text Books." A Naturopathic Doctor Book is under preparation, in which the principles of Natural Healing, as advocated by Mrs. E. G. White, will be the prevailing lights. Back to Nature's Road to Health, is reform.

During the last few months our postage bill has been much increased. The staff finds it necessary to ask our readers who are writing to us for literature, or who desire questions answered through the Sabbath Watchman or through letter, to kindly enclose postage for same. Such little things may not mean much to the people who are writing to the office, but it will mean a lot to us who have to contend with many letters and matters of great interest. These little acts of thoughtfulness on the part of our dear readers and friends, will be very much appreciated.

Above all things, subscribe for the Watchman. You may miss some very important studies in our future numbers. If you change your address, permit the office to know of the change.

The Spirit of war is again threatening the nations, and we plead with our dear brethren to stand firm upon our original principles of the faith in the coming storms. The last anger of nations will soon be over, and we can go home, never to be afflicted again.

Your Servants,
The Literature Committee